264
369 In the cities, meals are served in the dining room or, more rarely, in the kitchen. In rural areas, the rooms of the houses are used for this purpose only on special occasions, such as Christmas or a wedding; otherwise, meals are eaten on the porch or in the yard. In the cities the three main meals are at 7:00 A.M., 2:00 P.M. and 8:00 P.M., the afternoon meal being the most important. Farmers eat, depending upon the season, three or more times, at 5:00 A.M., 12:00 noon and 7:00 P.M. Their main meal is taken in the evening.

[188] Among the numerous ancient customs connected with meal time, some still appear to be generally alive: the grace before and after the meal, the cutting of the homemade loaf of bread by the master of [562] the house, the silence observed around the table. In the Palóc region even today only the men sit at the table, while the women eat standing, unless they are nursing an infant.

146 Nutritional status. As for the nutritional status of the Magyar peasants, very little precise data are available, and there are practically none on food consumption. Relying on reports from refugees and evaluating articles published by the Hungarian daily press, one could roughly estimate the nutritional status of the

352 room and other items, such as wardrobes and chests of drawers, are to be seen. Another characteristic feature of the main living room is the tulipántosláda, a chest painted with tulips, which serves as a place for storage or for sitting.

The furniture layout in the living room follows no set pattern; it is an efficiency room used for sleeping and general purposes. In those homes which possess but a single living room there is here a bed which is actually used to sleep in, whose appearance contrasts sharply with the decorated bed: it is short and narrow, of rudimentary fabrication, with a meagre mattress of straw or hay and some blankets.

264 352 As mentioned in Subparagraph 1p$\frac{1}{A}$ all meals are, as a rule, both cooked and eaten in the peasant kitchen where a wood-burning stove furnishes the necessary heat. The kitchen furniture, often homemade, is more rudimentary than in the rest of the house.

322 Peasant furniture is now mostly manufactured and comes in vivid colors; it is occasionally painted or decorated by the local people. Nevertheless, there may still be found some old homemade, hand-painted or carved pieces.

353 The rooms are frequently decorated with gay pottery and needlework, but only well-to-do farmers have curtains at their windows.

$\frac{1}{A}$ [See cat. 116, p. 142 -- Analyst]

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The feast in celebration of the killing of the pigs

262 [252] Besides bread, the favourite food of poor people in Hungary is bacon. They eat it «white», with salt or pepper, smoked, boiled or roasted. In the arrangements made with servants, in the contracts drawn up with reapers, bacon is always mentioned. When the hero of Hungarian fairy tales starts on his journey, unless he is so poor that he can merely afford flead cakes baked in ashes, his mother puts bread and bacon into his wallet. When the minstrels describe all they see about the farmer's house, their chief admiration goes out to the wonderful pig. They see big, twisted rolls, two tankards of beer, the ears of the oxen filled with cracknels, and all kind of other good things, but their phantasy is most vivid as regards the distribution of sausages and bacon :

> Across his back there are sixty sausages,
> Half of them are for the minstrels ;
> Along his back there are hundred pieces of bacons,
> Half of these are for the minstrels . . .

Even the learned professor, who has reconstructed this song after the ancient text, is bound to smile when he explains that : — «Besides the sixty sausages one hundred pieces of bacon had ample place on the back of the gigantic pig : one lot went across, the other along his back . . .»

252 264 If Hungarian people make an excursion on one of their leisurely afternoons into their vineyard or to some other pleasant spot, and take their food with them, they may have a hundred different dainty tit-bits in their picnic baskets, (which is not suprising in a country, in which a cookery

book written in 1622 contains 189 recipes for the thirty kinds of fish existing in it) yet the whole entertainment is still called : — bacon roasting.

A poor man begins with one sucking pig, to end with a pig weighing a ton ; but at a well-to-do house, particularly on the Great Plain, especially if the summer workmen have to be considered besides the people making up the household, six to eight pigs are killed in one winter. Amongst poor people it is the wife's duty to bring up and fatten the pig. She cares for it, even fondles it. She becomes proud of the dear little brute ; she watches it from day to day, — how it grows, improves, puts on weight. From time to time she tries to lift it up by the tail, as long as she can cope with its weight. Gradually the animal gets «ripe», it is already in the middle of November when it refuses to eat anymore. And when Elisabeth shakes her petticoat, — that is if it snows on Elisabeth's day (the 19th of November) they kill it, unless they prefer to wait until Catherine's, Andrew's or Lucia's day, — or even — if there is no hurry — until the middle of the two Christmasses (the period between «great» and «small» Christmas, that is between Christmas and New Year).

The killing of the pig is counted as a family feast, the children do not even go to school on that day. They feast, celebrating the event of having killed the pig. But there is a great deal of work before that. Practically every Hungarian farmer is an expert at killing and preparing the pig. If several pigs are killed, the farmer calls in only his good friends and pals, and the feast is really the reward for their help which cannot be paid for with money — and it is not done otherwise.

Work begins before the light of dawn. The friends and relations come with lamps, on their shoulders they bring pitch forks, a few of them carry knives. First of all they